The Conscientious Objector
Defence of The Truth

Recovery, Reform, Defence
Discontent Without Cause

Building Personality in Education
Types of Personality—Teachers

The Fourth Commandment
Three Views

Correspondences
London, Hungary, Holland

Books — — Verse
The CALVIN FORUM

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Come On, 1941

The old man with his scythe has passed away. No one seems to regret his demise. A promising young fellow girded with a banner upon which are inscribed the numbers 1941 has been boisterously welcomed. Just why this newcomer should have received such a rousing reception will be difficult to determine. The years past have been none too reassuring. In fact, each succeeding year has turned out to be much like its predecessor. They are all brothers. The same problems, created by the same human natures, tackled by the same futile methods, bringing the same worries and anxieties, and leaving us with the same feeling of gladness that the year is over characterize each succeeding year. The reigning philosophy of our lives, which consists of humanism in its varied forms, has a way of fooling us and instilling within our hearts the same apparently indestructible and unreasonable hope year after year, which is worthy of far greater values. Humanism makes fools out of us all. Calvinism offers us a reasonable and honest ground for a confident entrance into a New Year. It banks on the sovereignty of God. It insists that God rules and overrules all. He keeps in his hands the issues of the year. He has the wisdom, the love and the power to make all things work together for good unto those that love Him. Be right in your conception of and in your reaction to God, and then, the year will hold no fear that need terrorize you, no problem that you can't face resolutely, and no difficulty that you cannot surmount.

Come on, then, 1941. Thou dost hold no terror for us. Indeed, thou dost look very promising. For God will bless unto us whatever afflictions thou mayest have in store for us. He will guide us to greater usefulness and teach us to take advantage of whatever opportunities thou dost hold in thy hand.

Fear Not

Fears are almost invariably robbers. They deprive a person of his confidence, courage, hopefulness and strength as he faces the problems of a New Year. It is not surprising that God uses this exhortation to fear not more frequently in Scriptures than any other. Most of our fears are so unreasonable. Somewhere I have read that in Chelsea in London Carlyle had built a sound proof chamber so as to shut out all the noise that may come in from the streets. He wanted to be able to do his work in unbroken silence. A neighbor, however, kept a cock that at more or less regular intervals gave way to vigorous self-expression. Carlyle protested to the owner, who in defense of his cock insisted that he crowed only a very few times, and that he therefore could not have been such a great nuisance. “But,” replied Carlyle, “if you only knew what I suffer waiting for the cock to crow.” That is the way of most men. They live harrassed and anxious lives waiting for something disastrous to happen. They borrow trouble. They bear unnecessary burdens. They devitalize themselves, because of what may, but usually doesn’t, happen.

“For not.” That is a divine exhortation that penetrates our ears as we enter a year that certainly can look none too promising for those who recognize no Sovereign God to direct the destinies of men and of nations. “Fear not.” This word of encouragement speeds across the waters to the nations that are bleeding, mutilated and to all appearances dying. God is still in the heavens—and on earth. He rules over all. His Will will be done. The God of justice has not been driven from the face of the earth. Indeed, He never will be.

Things Hoped For

A recognition of the sovereignty of God. Men have been making poems entitled “The Funeral of God.” They have been declaring that God can be dismissed from our thinking for He has served His purpose. They are fools who say in their hearts, “There is no God.” But all this is not nearly so tragic as the fact that there are men who claim to believe in Him and yet make Him of no practical moment in their lives. They think, speak and act as if He were not. Such practical atheism is just one step ahead of absolute atheism. Belief in God must make a vast difference or He will draw away. To keep faith in God is to keep that faith practical and useful. The recognition of God is indispensable for the adjustments of one’s self to God and the environment that surrounds us. We enter 1941 badly out of tune with our Creator and His creation. A practical recognition of the sovereignty of God will go far to guarantee a Happy New Year.

An insistence upon the superiority of spiritual values. Materialism has wrecked the art of serene and beautiful living. Men in such an atmosphere cannot really live. They destroy their own lives and those of others by a hasty neurotic method of
trying to reach the end of the rainbow with its promise of a pot of gold. They scheme, cheat, toil, and fight because of a materialistic philosophy which commits them to just that kind of an existence. They attempt to rise at the expense of others. They go to war and slaughter men, women, and children in the interest of material things. It is to be hoped that we may seek the Kingdom of Heaven and its righteousness first of all. That makes for a life that is worth living. It tends to make men dedicate their lives to the highest values. It works in the direction of the replacement of hate by love. It brings a sense of satisfaction, serenity and peace amid all the vicissitudes of life.

A promotion of the consciousness of sin. One of the greatest stumbling blocks to genuine human development is the overpowering confidence of man in his own intellectual, moral, and spiritual perfection. There is no use in trying to improve upon perfection. It simply cannot be done. We must surrender such inadequate notions as that sin is merely underdevelopment, insufficient education, social maladjustments and what not. We cannot hope to be free unless we recognize our bounds and break them. We cannot appreciate the light unless we become aware of our blindness and long for illumination. We cannot despise the filthy valleys of life unless we can contrast them with the higher heights to which we might ascend. We cannot live in loving fellowship with the Father unless we remove that which stands between Him and us.

An appreciation for human personality. The world fails to appreciate human personality as something worthy of love and redemption. Men kill men with apparently the same readiness that they slaughter the beasts of the fields. Capital and labor are set over against one another in what appears to be a profitless and hateful struggle. It is after all a case of men against men. The one would crush the other. Immorality sweeps its blighting breath over the fairest of our land and demands for its toll the offspring of apes and that dust is our ultimate destiny. If we are the children of God and if heaven is our home it should not be hard to receive and apply the Gospel of love. Evolutionism must give way to Creationism if human personalities are to be appreciated.

An establishment of a just peace. We do not relish a peace of such a nature that the wounds will have to be reopened in a few years. We are sick of destruction, bloodshed, grief, and death on the battlefield. But we are more sick of a world in which the nations must be in continuous anxiety because of the probability of being invaded, attacked, and of being deprived of the freedom of living its own life and determining its own destinies. And if the loss of more lives and the destruction of more property would guarantee the kind of a world we would like to live in, we would gladly pay the price be it ever so shockingly high. But wars have settled no issues, have engendered no love, have never quickened the spirit, and have never given us a peace worthy of the name. We hope for peace, a peace that brings a measure of assurance that tomorrow will not see another war. H. S.

**The Conscientious Objector**

The selective service draft and the resultant military service into which our American young men are being summoned these days make the ethical issues centering around war, pacifism, government obedience, and the conscientious objector more practical and more real than ever before. Many, to whom these questions were formerly rather academic and remote, now must face them in the practicalities of life and take a stand whether they will or not.

Also in this matter the Christian wishes to be guided by the revealed will of God. He wants no sentimentality, but clear thinking; no humanistic vaporings, but Scriptural principles; no personal momentary preferences, but the abiding direction of the will of God as revealed in His Word. Only these will afford us safe guidance.

The CALVIN FORUM has on more than one occasion sought to give this kind of guidance on the problems centering in war and military service. Twice it has stated the issue rather fully. The first of these was in the form of an extensive editorial consisting of some thirty theses. That was five years ago. (See issue of Dec., 1935.) The other occasion was the publication of the Testimony of the Synod of the Christian Reformed Church on this subject in the October issue of 1939. This official declaration of the Christian Reformed Synod is in complete harmony with the position originally set forth in the CALVIN FORUM editorial of 1935—in fact, both of them came from the same pen.

Now that some pacifistic students are serving a jail sentence for their refusal to so much as register for the selective service draft, and many men are already in service doing their part for the defense program as loyal Americans and good Christians, it is well to be clear on the Christian position in these matters that are about to be in the center of interest and discussion in the days to come. It may not be amiss to state in the form of a brief summary the main positions set forth in the above-mentioned Testimony. They can be compressed into the following statements. (1) The Christian should always seek to promote peace and must be the sworn enemy of militarism; militarism here meaning the glorification of war as war. (2) Pacifism is likewise anti-Christian; pacifism taken here in the only consistent and correct sense of the refusal to bear any arms or sanction any war. (3) The so-called non-resistance passage in the Sermon on the Mount is misconstrued by the pacifist. (4) Although it is...
true that war is the result of sin, this by no means implies that all participation in war is sin for such a participant. (5) The pacifistic argument that we cannot imagine our Savior taking part in military service has no force. (6) Pacifism stands condemned by Romans 13 (and Article XXXVI of the Belgic Confession), which teach that the government has the power of the sword, must maintain justice, and that it is the duty of the citizen to obey his government. (7) As the Christian owes obedience above all to God, this obedience to the government can never be absolute and unconditional. (8) Conscientious objectors to military service are justified only in case they have biblical ground to stand on—their conscience cannot be the norm and standard of right and wrong. (9) The fact that the government makes a concession to such conscientious objector groups as the Quakers does not prove that the Quakers are right. (10) It is an untenable position to refuse military service on the ground that one is not convinced of the justness of a given war—one must be convinced in the light of available facts and on the basis of Scriptural teaching of the justness of a given war, before he is ethically justified in refusing military service. (11) If, however, anyone has such a conviction, the only course ethically open to him is to refuse military service, on the principle that he must obey God rather than men. This is the only conscientious objector who has biblical and ethical ground to stand on.

From this summary it is clear that neither the pacifistic position, which refuses all military service, nor the position which holds that under all circumstances is it the duty of the Christian to bear arms at the call of his government, can be justified in the light of Scripture and Christian moral standards. Both of these are extreme positions, lacking Scriptural ground.

That this is a sound position, both on the basis of Scripture and in the light of Reformed thought and practice, is not only our conviction but is being confirmed by the utterances of various Reformed leaders. The only apparent exception to this statement is the article by the Editor of The Standard Bearer, written soon after and in criticism of the Testimony. Under the caption "As to the Christian’s Participation in War," he expresses his dissent on the score of the justifiable conscientious objector. He holds that, no matter what one’s convictions on the unjustifiable nature of a given war may be, the citizen must always obey his government when the call to arms comes. There is no ethical standing room for any conscientious objector at any time. The judgment of the Christian citizen as to the evil or the justice of a given war does not so much as come into the picture, so it is held.

The view embodied in the Synodical Testimony and advanced as both biblical and Reformed in the editorial columns of The Calvin Forum is graced by the editor of The Standard Bearer with the following designations. "Synod has utterly failed." "It [i.e., Synod] led the members of the Christian Reformed Churches on the wrong track, the track of subjectivism, individualism, and revolution." "It is the principle of individualism, subjectivism, revolution, which the Synod has adopted." In another connection the synodical position is designated as "individualism, subjectivism, Nominalism, Pelagianism." And the bold judgment is offered: "Certainly, no man with a Reformed conception of government can adopt it." (The Standard Bearer, Nov. 1, 1939.)

Now if we had the faintest hope that making reply to the argumentation of this editorial might do the cause of truth some good, we should be glad to take the time and trouble of entering into a careful refutation. For the present, we do not see that such a refutation can do much, if any, good. If voices from our readers should convince us that there are those who can be benefited by such a discussion, we shall be glad to enter into the argument. Meanwhile, we can do two things. We can advise anyone interested to read and re-read the Testimony above referred to. And, secondly, we should like to bring to the attention of The Calvin Forum readers the view of living Reformed leaders on this subject. Perhaps this will for the present be the most effective confirmation of the correctness of the stand which the Christian Reformed Church has taken and which has been defended upon our pages since 1935.

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Dr. H. H. Kuyper, Professor-Emeritus at the Free University of Amsterdam, and son of the illustrious Abraham Kuyper, took occasion to reproduce the position of the Testimony in his religious weekly, De Heraut, soon after its appearance upon our pages. In a series of editorials (See De Heraut, Nov. 26, Dec. 3 and 10, 1939) he gave a free rendering of the entire line of reasoning embodied in the synodical Testimony. He did this at such great length and in such great detail that every phase of the argumentation of Synod came to its own.

Dr. Kuyper, who is undoubtedly one of the most scholarly and best informed historians on Reformed Theology and Ethics, summarized his evaluation of the position of the Christian Reformed Synod and The Calvin Forum in these words: "This testimony, which the Synod of that Church held in Michigan in June, 1939, addressed to the members of the Church and which has been printed in full in The Calvin Forum of October, is so convincing (overtuengend) and so perfectly reflects our view (heeft zoo van harte onze instemming), that we gladly reproduce the main contents here."

Dr. Albertus Pieters, Professor-Emeritus of Western Seminary, Holland, Michigan, a keen Bible student and a leader in the Reformed Church in America, completely agrees with the stand taken on the score of government obedience and the right of the conscientious objector, the point on which
the Editor of The Standard Bearer so violently assails the Synod's Testimony. In clear-cut words, such as we are accustomed from the pen of Dr. Pieters, he wrote in the September, 1938, issue of The Calvin Forum: "For my own part, I see nothing for it but to adhere to the old established Christian doctrine, which I believe to be the doctrine of the Holy Scriptures, that judgment on such matters has been entrusted of God to the governing powers of any country, and that the individual Christian is bound to be in subjection and obedience; excepting only cases where he knows beyond peradventure that he is commanded to join in an act of injustice. Then he ought to refuse, even to the sacrifice of his own life, but let him not lightly come to the conclusion that this is the case." (The Calvin Forum, Vol. I, p. 35.)

Dr. Loraine Boettner, a Presbyterian, whose 430-page volume on The Reformed Doctrine of Predestination, marks him as one of the enthusiastic champions of the Reformed Faith in our country, also wrote on the question under discussion, first in a pamphlet, and just now in the form of a book, both under the title: The Christian, Attitude Toward War. In a chapter entitled, "Not to Obey the Government Blindly," he writes:

"If, however, of the complexity of the causes, the citizen is not able to determine for himself whether or not the war is just, he should obey the order from his government just as he would obey an order from the courts in civil affairs, realizing that as a private citizen he may not be in possession of all the important facts. . . .

"If, however, the citizen is convinced that the war into which his country is about to enter is morally unjustifiable, or if, having joined the army, later evidence brings him to that conclusion, he should voice his protests and refuse to take part in what he believes to be the mass murder of his fellow men. Even though such action should bring upon him ridicule, hatred, imprisonment, or even death, let him stand up and take the consequences like a man. When the government commands the citizen to do something which God has forbidden, or to refrain from doing something which God has commanded, the government has then stepped out of its lawful sphere, and it is his right and duty to disobey such a command." (Loraine Boettner, The Christian Attitude Toward War, p. 33, pamphlet edition; book edition, Grand Rapids, 1940, Eerdmans, pp. 69-71).

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Nor is this the view of Calvinists only in America and the Netherlands. Here is a paragraph from a paper read by the Rev. W. R. McEwan, an Australian Calvinist, and published in the December 15, 1939, issue of Our Banner, the official church magazine of the Free Presbyterian Church of Australia. In connection with his main contention that the Christian should obey the government's call to arms (as opposed to the pacifist's position), he writes: "Now a Christian should not support the government blindly in everything it does. If a government undertakes something which is contrary to the known will of God, then the Christian should obey God rather than men. No Christian should do wrong at the behest of any government. If the Government of Australia proposed to raise an army to go and take the rest of New Guinea from the Dutch, the Christian should refuse to enlist, or support in any way such a war of aggression, no matter how great a benefit the rest of the island would be to Australia." (p. 1392.)

And now, turning to an address delivered in Edinburgh at the Fourth Calvinistic Congress in 1938, let us listen to the judgment of an acknowledged Calvinistic scholar, professor of Law at the only avowedly and consistently Calvinistic University in the world, Dr. V. H. Rutgers of the Free University of Amsterdam. Said he, speaking on "The Reformed Faith in Its Ethical Consequences for the State," after having stressed the duty to obey the magistrates: "One point, however, must be mentioned: the teaching of Holy Scripture concerning the limit of the duty of obedience. 'We ought to obey God rather than men,' said the apostles to the Jewish council. An unjust law should nevertheless be obeyed; what human law responds perfectly to the ideal of justice? But there is a limit: the duty of obedience ceases when to obey men is to disobey God. Here the axe is laid to the root of the theory of the Divine right of kings, which makes the prince an absolute ruler, vicar of God, whom the people have to obey unconditionally, to the root of the all-absorbing State absolutism in its manifold appearances." (Proceedings of the Fourth Calvinistic Congress, Edinburgh, 1938, p. 124.)

Let us mention only one more testimony on this subject from a Reformed source. It is a paragraph found in Christelijke Encyclopaedie, a general encyclopedia written by Reformed scholars and published by the well-known Dutch Calvinistic publishing house of Kok. The paragraph is from the pen of the Rev. F. C. Meyster, and in it he appeals to the authority of the late Dr. J. C. DeMoor, both of them ministers of the Free Reformed Churches of the Netherlands. Translating from the Dutch: "The only situation in which a Christian could and should refuse military service is referred to by Dr. de Moor in his pamphlet Dienstplicht en Geweten [Conscience and Military Service] (Schild en Pijl, 1918 afl. 4, blz. 30). This would occur if among the motives advanced for the declaration of a war the government should mention such as are in conflict with the Word of God. This could very well happen in the case of a religious war. In that case it would be the Christian's duty for the sake of conscience to deny the government obedience, and that on the ground that, whereas the government is to be the servant of God, it had itself first denied such obedience to Him." (Christelijke Encyclopaedie, Vol. I, p. 593.)

C. B.
Recovery, Reform, Defence

As individuals and as peoples we have the unique ability of giving ourselves quite completely to what we are doing at the moment and yet of watching ourselves in the process. We can turn the pages of history and see the way along which we have come, we can see ourselves in the present, at times almost as vividly as if the play were written for us and as if we were actors on the stage or screen. At times we can be so aware of the turning of the pages of our history that we reach out to turn the page of our tomorrow, only to realize that our self regarding does not enable us to carry out that impulse. To see ourselves as others see us in the prospective given us by a study of the past may, however, show whence we have come and in what general direction we are moving.

The Thirties

If we were to see ourselves as American people through the eyes of an interested spectator, who could take in the complex of human events at a glance as we do the actions of a colony of ants or a herd of animals, what would we see? Surely a spectator from another world would have been struck, awe-struck, by what he would have seen in 1929 and the early thirties, a people suddenly shocked and completely confused, stampeded by terrors the origin of which they could not determine, and moving herd-like for months and even years in directions not of their own choosing, gradually shaking off their fears and once more determining to chart their course to suit their own purposes. He would have heard and seen evidence of lack of agreement, some insisting on immediately setting out to get back to the point they had left when panic struck them, others intent upon discovering what it had been that upset them, and determined upon understanding and removing the causes of their difficulty. He would, had his eyes been able to take in the rest of this globe in his glance, have seen other peoples turning from each other in distrust and finally hurling themselves at each other with bayonets and bombs. He would have seen the Americans shocked by the conduct of their fellows overseas, but wavering still between the courses of recovery and reform, rush pell-mell down the road to defence, trying, however, while going that way to continue recovery and to introduce reforms.

Recovery

Had this observer from another world watched us through the thirties he would have observed how, in spite of much confusion, much bitter disagreement, we had succeeded by the Fall of 1937 in reaching a productivity which according to the Federal Reserve index was 121% of the average for the years 1935 to 1939. He would if he were still observing us see that today productivity has reached a point higher than ever before in our history, 131 according to the same index, that for 1929 having been 114. If he had an eye for statistics he would be struck by the significant fact that 33% of the corporations doing business lost money in the poor year of 1938, while 67% were breaking even or making rather small profits, the total profits for 1938 being 60% less than in 1936 and 1937. Running over the maze of figures he would be struck by the enormous gain in gross profits for the years 1939 and 1940. Out of a total of 540 leading industrial corporations 284 had a gain in 1940 over 1939 of approximately 50% for the third quarter and 79% for the first nine months. 256 of them had a decline of 7% for the third quarter and a net increase of 16.8% for the first nine months. For the 540 the increase in net profits for the nine months was 43.8%.

He would wonder at the fact that while some corporations grossed much more in 1940 than in 1939 they nevertheless showed a smaller net profit in 1940 than in 1939. Breaking down the statistics he would, however, soon discover that the difference was accounted for by increases in taxes. Turning from government income in the form of taxes to expenditures, he would discover that those insistent on reform were having their way while this measure of recovery was going on, for even the higher taxes were falling far short of the government obligations for current expenses and the new expenditures for the care of the aged, blind, crippled, and disabled, for the compensation of the temporarily unemployed, and for the relief of those unable to find jobs. He would find that whereas the people had once more quieted down, indeed even become complacent again with this great measure of prosperity, millions were being carried along by the largess (through government aid) of their fellows. Those unable to work he would discover to be disgruntled because those favored with incomes did not provide more for them. Turning to those at work he would find that statistics proved their average hourly wage in September, 1940, to be 74.2 cents, higher than...
ever before in our history (26% higher than in 1929). Turning to the number of hours worked he would find them fewer than ever before, but in spite of this he would find that the people employed had more to enjoy than in 1929. For because of lower prices, even with fewer hours of work, men had a real income 19% higher than in 1929.

Discontent

Would such an observer find us contented and agreed as to the direction in which to move? He would find laborers, with more purchasing power than ever before, intent upon consolidating their power through union organization and, if possible, increasing their share of the income of industry. He would find politicians in disagreement as to whether to continue reforms and the government control they involve, or to relax control, curtail the expenditures required for them, and do all to encourage further recovery of business.

Caught for the moment by the confusion caused by the preparation for defence he would have looked closer to determine the cause of the confusion. He would have seen the American manufacturing establishments, especially those producing armaments and munitions, airplanes and all else necessary to defence, working day and night, men in long lines returning to work after lack of steady employment for months or years. He would have seen some industries speeding up rapidly as already available facilities and relatively unskilled labor were brought together, would have seen other industries causing their leaders to become frantic because of the need for highly trained men and the need for new and highly technical equipment which the market could not supply. He would have observed that such industries as the latter were really "bottlenecks" slowing up the rapid movement of goods to other essential industries, or to our fortifications, our cantonments, or to England.

Such an observer would have been puzzled indeed for he would have seen here and there, and in fact everywhere, individuals trying to make the most of the situation for themselves—consumers hoarding sugar, or flour, or canned goods; owners of industry whispering to each other, "Let us get out of this what we can, this is bound to be our last fling;" labor unionists turning their newly won opportunity to cooperate into lust for power or into racketeering; a government flushed with success caught in the meshes of politics or too obstinate to listen to advice. He would have caught himself, had he been reflective, wondering why, after the terrible confusion of the early thirties, men should be so stupid, so unable to see each others good, and so insistent on their own selfish and temporary advantage.

Our Present Problems

He would find these people holding their breath in fear of what their individual and collective activities would bring in the future. He would overhear such reasoning as follows:

In the present crisis, in the struggle of the remaining democracies against the totalitarian states, we must have carefully coordinated action, we must have immediate speeding up of production of all the goods necessary to our defence and the assistance of Great Britain. We must, therefore, have a defense commission with adequate power and with controls far-reaching enough to affect all the industries required to produce the goods needed. We must have, in addition, general governmental supervision of the economic system sufficient to implement the planning and coordinating of the committee on defence. We must, for example, solve the problem of securing all the goods needed for the government, without causing prices of such goods to rise too rapidly because of the competitive purchasing of such goods by the general public.

Priorities and Inflation

One method of meeting this problem is that of granting priority to certain goods, goods intended for national defence, or shipment to Great Britain. The government would get such goods before private purchasers would. The objection advanced by some writers to this method of control is this, that the granting of some priorities would lead inevitably to the listing of others, until the government would determine just what was to be produced and what not. Those in favor of priorities argue that if the government did not determine that certain commodities should go to the government first the government and the public would compete for such goods in the open market, with the result that prices would rise rapidly, leading the way to inflation. They insist that after we get into production we shall not have to establish many priorities and that the ogre of too great government control is not real.

Those who fear inflation insist that there must be a considerable measure of price control. Many who advocate such control believe that the controls at hand for the government's use at present are adequate. They point, for example, to the way in which the government kept sugar prices from rising by publishing the facts as to the stock of sugar on hand and by condemning hoarding as unpatriotic. They point to the success with which the government controlled the price of copper. When, because of increased demand, the price of copper threatened to rise above twelve cents a pound, the government immediately pronounced itself against further increases for this product and, in order to make its pronouncements effective, increased the quantity of foreign copper which might be purchased.

Those who take this position that we can control prices through such government action as just mentioned or through the powers which the Federal Reserve Board possesses believe, however, that labor will have to cooperate. For as they say, if labor now insists on wage increases prices must certainly rise. And wage increases, they insist, are not yet necessary because the level of prices is still low as compared with level of wages. To let labor push
up wage rates would be just as unwise at present as
to let manufacturers force up prices. Neither is
necessary to any great extent, they say. If wages
do not go up our prices do not need to rise either
because our supply of raw materials and of capital
is more than adequate.

**Taxation or Borrowing**

Opinions differ greatly also as to how we shall
pay for the great increase in government purchases.
The easier method, of course, and the one which
the government resorts to for immediate purchases,
is borrowing. The invitation to borrowing for short
periods is great when the rate of interest which the
government pays when it borrows for short periods
is so small as to be negligible. In fact the interest
on some short term paper of the government has
disappeared altogether. Individuals, insurance
companies, banks and others have apparently been
willing to lend for nothing for a short time in order
to obtain the privilege of exchanging the short term
paper later for long term bonds paying about 2%.
But if it is easy to borrow for short periods there is
also the temptation of meeting most of our obliga-
tions for defence in the same way. And in that,
men say with reason, there is danger. Our current
deficit and our government debt are rising faster
than ever before, and although, as one may agree,
there is no real danger as yet of our debt being too
great (certainly not at present interest rates) this
cannot continue indefinitely. If business should
improve greatly, and the supply of credit at the banks
decrease, interest rates would rise and our govern-
ment burden would increase. Besides a constantly
increasing debt does certainly increase the burden
to be met eventually when the debt is due. "We
owe it to ourselves," some say, "so what is the dif-
ference?" But all of us owe it to some of us, and
those who are dependent on the ultimate repayment
are not only banks and insurance companies but
also individuals. Too great a debt and consequent
inability to pay may mean ruin.

The alternative is taxation, paying as we go,
something, it is argued, which should be possible in
a great measure because we produce the goods in
the present. Goods are produced and what is ex-
changed for them really represents other goods or
services, therefore we need not extend the time of
money payment by the government far into the
future. There is much to this argument, to tax more
heavily now would mean redistribution of goods
and services now with the purpose of getting more
for defence. The fear of high taxes should not deter
us too much; there is only one consideration, that of
distributing the tax burden equitably. Business will
boom under the encouragement of defence anyway.

There is, however, one consideration to be kept in
mind, our tax rates, particularly those on business
and industry, are already high, and, if our national
income increases rapidly enough, may be almost
sufficient to take care of our needs. If so, it would
be unwise to increase taxes now. We might, how-
ever, it is pretty generally admitted, broaden the
base of the income tax so that a larger number
would contribute to government expense from per-
sonal income. Such drawing in of our belts to help
each other in a time of world crisis we should be
willing to accept.

Above other arguments for and against borrow-
ing and taxing ever and again there arises the de-
mand, "Cut out the reforms and reduce expendi-
tures to that extent at least." This is as good a
time as any, indeed, to insist on economy and effi-
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old debate between those favoring recovery first and
reforms afterward and those insisting on re-
form immediately. Those who argue for a reduc-
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from industry every handicap in its race to gain the
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the bone," and it is to be hoped that this will be
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always, that the antithesis between recovery and
reform is false if we want real recovery, and if re-
form is to be just and sound. The introduction of
reform must be sane and wise but the opposition to
such introduction must be based on long range
views rather than short time insistence on gains for
individuals and corporations.

**Confusion of Ends**

For some defence is at present the all important
consideration, both reform and recovery fading into
insignificance in comparison with it. But if uncon-
trolled recovery can later upset us and the rest of
the world, and if unwise reforms can lead to such
revolutions in attitude and in government as certain
European governments have suffered, an emphasis
on defence at the cost of everything else can change
or "reform" everything. If so, one may wonder
what we are defending. Some are already wonder-
ing whether present control for defence is not bound
to stay since defence may in fact be but a continuing
re-armament race.

Our observer from another world would, in all
our reasoning, note our tendency to emphasize one
point of view at the expense of another. And if he
had better vision and greater sense of justice than
we mortals possess he would undoubtedly see our
inability and unwillingness to throw ourselves unto
him to some of us, and
those who are dependent on the ultimate repayment
are not only banks and insurance companies but
also individuals. Too great a debt and consequent
inability to pay may mean ruin.

The alternative is taxation, paying as we go,
thing, it is argued, which should be possible in
a great measure because we produce the goods in
the present. Goods are produced and what is ex-
changed for them really represents other goods or
services, therefore we need not extend the time of
money payment by the government far into the
future. There is much to this argument, to tax more
heavily now would mean redistribution of goods
and services now with the purpose of getting more
for defence. The fear of high taxes should not deter
us too much; there is only one consideration, that of
distributing the tax burden equitably. Business will
boom under the encouragement of defence anyway.

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such introduction must be based on long range
views rather than short time insistence on gains for
individuals and corporations.
true, the other bitter question, “What are you going
to defend? The Democracies? Are they worth
defending?”

Our observer if he would look into our minds and
hearts would note that we are, all of us, quite aware
of the evil in the hearts of others, and, therefore,
quite without hope of doing anything unless it
means curbing others. As God himself must see, he
would realize that most of us reverse the golden
rule and, therefore, remain so ineffective. Surely
we must see the evil in others, we must recognize
unjust conditions and try to remedy them, but our
first task is to see the evil in ourselves, and ourselves
do what we would that others should do unto us.

Building Personality
in Education

Twelve Types of Builders
of Personality and
Some Strategic Areas

The preceding article on “Personality Education” in the December
issue of THE CALVIN FORUM in its last part merely mentioned the
third question, Who are the best builders in this program of per­
sontality cultivation? Before an answer could be presented, several
warnings had to be sounded so that superficiality and confusion might
not hide the real issue.

This second article will summarize dangers, characterize twelve
types of builders in the schoolroom, and point out certain strategic
centers for effective personality building.

All of these errors (mentioned in the
preceding article) warp our vision of
the real essence and true meaning
of personality. If we succeed in eliminat­
ing these wrong views we will substitute for
them successively that not knowledge but a true
and rich personality as the fundamental cate­
gory of reality is power; that not a mechanistic
psychology but an organismic one where the whole
person is studied as a responding organism ought to
guide us; that not a man-made dualistic separation
of our world into two halves but a Scriptural
division of good and evil, holy and unholy, clean and
unclean, sanctified and sinful, and ethically beautiful
and ugly does full justice to the personality of the
common man and that of the average child.

Types of Builders in the Classroom

Three groups may be found among teachers, par­
ents, and others assigned to be leaders or teachers
of youth. The first group again reveals either of
two tendencies. There is the domineering type
largely building on the cornerstone of compulsion.
There is little milk of human kindness and no love
lost between teacher and pupil. Subject matter
gets all the attention—not of the child as a growing
personality. The textbook is slavishly followed in
its logical arrangement. The stuff is to be learned
by heart and to be faithfully reproduced in recita­
tions as the text had it. Repetition, review, and
drill are the ever ready tools. The room breathes
an atmosphere of teacher control and domination
with the forced result of rigid and often mechanical
discipline. Respect and unquestioning obedience
are demanded of children. Three results are usually
in evidence; viz., lack of interest on the part of
the student, impermanence of otherwise worthwhile
learning, and preclusion of possibility of carrying
over learning to life situations. And what is done
for personality growth? Rather, what is left un­
done?

Domineering Type

In the same class with the domineering type we
find the persuasion type. There is less domination
and less dependence on the textbook. Teacher’s
preparation is thorough, and the lesson is thoro­
gly presented to aid the pupil in learning. There is
less rigid discipline but still complete teacher con­
trust, necessitated by her eagerness to explain every­
things by innumerable devices and tricks. Recita­
tions still are wholly concerned with facts learned
and skills acquired, and though the personality of
teacher and that of pupil are less distant of each
other as in the room of the domineering teacher,
the emphasis is still on knowledge obtained with a
teacher consciously aware of her importance as a
superior. The child is not central in objectives,
and his personality is not treated or cultivated as
it should.

The second group of teachers is definitely differ­
ten. There is a decided shift in emphasis from ex­
clusive subject matter attention to inclusive chil­
dren’s interest as a means of getting the children to
learn. Within this group we again notice two
trends. The first one reveals the manifestations of
more psychology of learning. Subject matter is
better organized, also in terms of opportunities for
children’s activity. Discipline is less severe. There
is more of a friendly basis where pupils and teach­
ers meet. And this is made possible since the child’s
projects and his activities more naturally and less
artificially call for more teacher’s directions. On
the whole, the emphasis is much less on subject
matter than before and more on the child than be-
fore. Hence, drill and reviews are less evident. Child-activity is used as a lever to stimulate and maintain interest.

The Persuasive Type

The other type of this second group of teachers comes still closer to the pupils. Note, how the domineering type of teacher just followed the book (often or at times much like a mere robot); the persuasive type made much of the psychology of teaching by means of the five formal steps of Herbert; the third kind tried ever so hard to motivate the children into desirable interests and built her procedures around the psychology of learning. This fourth kind of teacher uses the book, does not despise factual knowledge, wants to square her technique with the psychology of teaching and learning to be sure, but she makes one more advanced step; viz., the primary duty and opportunity of a teacher is to come as close to the pupil's personality by developing in the schoolroom the art of living together. Completely controlled by that desire for co-operative undertaking, she makes control in the room a mutual affair with the teacher as the final authority guiding the whole. There is in this atmosphere adequate stimulation and reflection; pupil activity and pupil planning, executing, and judging. There is much socialization with work organized and administered by the group. Recitation though not ignored is not the main dish. Emphasis is rather on such constituents of personality as purposes, attitudes, achievements, standards, and ideals—not on knowledge in abstract fashion with memory as the main mental trait to be cultivated. The child is stressed. All his mental traits where possible are included. The teacher is concerned about the growth of children in the direction of developing the art of living together. This last type of teacher, the fourth type, might be called the one who is purposes for and with the child to secure the most wholesome growth of character and personality in an atmosphere of social living—books, reference sources, and drills, reviews, recitations serving child activity; and teacher's insight and alertness, her initiative and creativity, and her love and consecration all fructifying children's native powers, interests, and capacities. Her name is artist.

Why this difference between the first group and the second group? The domineering type and the persuasion type represent a definite philosophy, a life view; and hence a revelation of a specific personality. In the same way the motivating and the artistic type clearly proclaim a distinct philosophy, a life view, and hence a revelation of personality. And why are these two groups so different?

The former group of two types is more the product of the nineteenth century social structure, the age of absolutism, where the "many" dictate to the "one," where the individual has merely duties to obey and serve the institution, and where outward compulsion prevails. In harmony with this philosophy the goal of education is the acquisition of knowledge, teacher is a being to be obeyed, and children are creatures to be seen and not heard.

The second group of two types is more of the twentieth century social structure, the age of inquiry, where the "many" owe respect to the "one"—think of social legislation—, where the individual may have duties but surely and undeniably has rights, and where inner propulsion is tried. The goals of education are moral, social, economic. Together we learn to live together.

The true conception of the relation of the one and the many does not lie in ignoring either or in exalting one at the expense of the other, but is forever anchored in the law of God under which both, the one and the many, the pupil and the teacher, reside. This law of human relations is that we ought as teachers and pupils to love God above all and in that light of love live with our neighbor. And, it must be admitted that a shift in emphasis from exclusive subject matter to inclusive child's needs, interests, etc., is wholesome for any program of personality training. It should be abundantly clear that a teacher's philosophy reflected in her personality is of prime importance in this matter of personality growth in the right direction.

Unclassified Types

A third group of builders represents the greatest variety. My students at Calvin returning from their observations labeled them in various ways, the one kind is the flighty type, running to and fro with no time ever to think seriously of personality growth. A second kind is the fatalistic indifferentist wholly unconcerned about the psychology of teaching, of learning, and of living together. Such, one of my students suggested, should be promptly pensioned so that no more damage be done. A third is careless about too many things that are really vital in personality training and should have an interview with the educational committee of the Board. A fourth is too often shooting above the heads of children, and her idealism seldom contacts boys and girls in their natural setting so that fruitful interaction and tension between soul and soul, mind and mind, spirit and spirit, personality and personality, is painfully absent. She is labeled the hopeless idealist. Nothing is functionally learned. A fifth is concerned only about whether boys and girls will pass the examination questions dictated by authorities from above. She is reserved for the niche: Blind pragmatist, who sees only the immediate and has no eye for the ultimate, i.e. the reorganization of personality in terms of what is genuinely human. For her the study of child nature has no whith of fascination, nor does she ever enjoy the dignity, the wonder, and the mystery about life.

Still other types met by Calvin students are the hammerer of facts with children fearing and hating her, calling her crank, mean old thing, and a crabby old maid; the benevolent despot who is both feared and after a fashion respected; and the technician who runs her classroom with the skill of the effi-
ciency expert, and takes but little account of the human beings who are her material. Perfect technique, and little imagination!

And who among these twelve types are the best builders? They who are ever mindful of the blueprint of the nature and meaning of personality from the Christian point of view, who are quite familiar with the pattern of Christian philosophy after which to mold the personality of the child, and who consider teaching the greatest of all arts; viz., the reorganization of personality along lines ordained by the Creator. My students call such teachers personality-teachers and artists in the profession. Such an ideal teacher is described in a poem by Miss Avis Dickerson, one of the Calvin students, as follows:

Perchance you have seen a teacher who's different from the rest,
Eager for her children, and filled with zeal and zest.
Reality her slogan, Eternity her goal,
Service for her Master, because children have a soul.
Original in manner, creative in her heart,
Naturalness and beauty of her a vital part.
Awareness of relationships, ideals at the core,
Loving, patient, gentle, all of this and more.
Inspiring her pupils, making school a joy.
Thoroughly understanding every girl and boy.
You have seen Personality, so keep this type in mind,
For another like her is surely hard to find.

In our plan of personality education we do well as a first step to look beyond the book, subject matter, skills, and abilities and discern ever more the challenge of the growth of child personality. We should develop alongside of our respect for knowledge a higher regard for personality. The immediate reward is a brave and spirit-stirring motive for consecrated service toward boys and girls. Then we'll see more than the immediate. We'll imagine a growing, developing, and reorganizing personality. Schoolrooms will then be filled with the buoyancy, cheerfulness, and vision of hope and expectation beautifully illustrated by the poem of Robert Loveman, who sings an ode to the glory of growth.

It isn't raining rain to me;
It's raining daffodils.
In every dimpled drop I see
Wild flowers on the hill.
It isn't raining rain to me;
It's raining roses down.

We must see more than subject matter. Emmy Lou, a second grader, is taught the musical scale, A B C D E F G by means of dots. One dot "A" is called do, which latter word reminds Emmy of her ma making preparations for bread baking. In the spelling lesson following she spells "Adam," dough-d-dough-m.

This incident illustrates how teachers must ever help the child experience that which is taught. It must functionalize in his experience. In the story, "The Searchings of Jonathan," by Elizabeth Woodbridge, we have the same reminder. Jonathan, the husband, is never able to find things in the house, no matter how directly and specifically his wife tells him where to look and search. One day he is to find something in the clothes closet upstairs, but, of course, fails. His wife shouts from below that it is on the top "shelf." Still of no avail! She comes running up and grabs the article from the fourth or next lowest shelf. He, naturally, remonstrates that this is not the top shelf. Her defense follows. "I don't count that shelf. We never use it. Anatomically, structurally it is there. Functionally, it isn't there at all." It was beyond reach. So, likewise, too often we make the mistake of trying to teach what is beyond the reach of "child experiencing."

What are the more specific duties and privileges of personality builders on the Junior High level?

The age group from 11 to 15 is rather distinct from preceding age groups. It passes through the beginnings of the adolescent stage. Powerful physical changes take place. Socially there are new urges. The hunger for gregariousness of a particular type asserts itself. There is a deeper and wider need for sympathy. Antipathies, likewise, like to assert themselves more boldly. A new type or deeper love is growing and longing for recognition. Other interests make their appearance such as vocational and recreational. Throughout experience is broadening. The rudiments of learning and tools of knowledge are on the whole mastered or should be. New territories open up. All of these newer urges or hungers or desires call loudly for guidance. Personality will expand, reorganize, or disorganize no matter who is building. But here we need good builders fully aware of what personality involves and after which best pattern or philosophy to build. And the genuine teacher of personality, the artist, realizes soon that for this group of children in a different, in a more significant stage of life, and, in fact, in a new stage several precautions must be made.

Requirements for Junior High Pupils

The genuine teacher who caught the vision of this new education with more regard for personality readily realizes that from now on the development of character in the right direction through the regular subjects assumes a new significance. The pupil is growing more or less definitely in new directions and different areas of human experience. And this very growth in diverse manners, often with profound proportions, compels us to be more seriously on our guard as guides in the following phases of the program of character education.

1. Teacher. She has to be more tolerant than in lower age groups. Much foolishness is found in the heart of the youngsters. She must build up proportionate resistance in the trait of tolerance. Combined with this she must store up an almost infinite amount of patience. And both reservoirs of tolerance and patience must be utilized for developing an analytical attitude toward the many situations calling for her decision. Throughout she must develop firmness rooted in basic principles, for this
very firmness—if righteous and noble—will be needed to guide, organize, and reorganize personality toward what is right.

2. Room. Her room must have an atmosphere of living and growing together. Now this emphasis on the art of group living has to be more pronounced than in the lower grades where children are more easily won. In a Junior High classroom more conflicts are likely to arise and the teacher must fortify herself with more eagerness and more ability to create an atmosphere conducive to group living. The best antidote for conflicts is probably confidence in the teacher. No doubt, it is harder in a Junior High to secure this very loyalty on the part of the students than in the Kindergarten, and it is still harder to retain it. Yet, for wholesome personality education nothing seems to be more valuable than unlimited confidence in the teacher.

Again on the Junior High level friendship and love are deepened and need attention more widely. And a teacher without the human touch is simply like a slowly sinking ship. Both genuine love and the wise exercise of this human touch in teaching-learning situations in a Junior High are often more severely tested and tried by obstreperous students than in lower grades.

3. Discipline. Formerly discipline was used for the realization of the goal, “Knowledge is power.” For teachers it meant a single academic discipline, and for pupils it was identical with reproof, rod, and repression. Today, where teachers come closer to the pupils, where they regard pupil personality more highly, and where this esteem serves as a spirit-stirring motive the teacher is concerned more about the whole child. Now discipline acquires more the connotations of looking after and cultivating controlled freedom, of guidance, of directing, and of friendly advising and exhortation especially in the matter of personal discipline; and the essential change in that much abused and misconceived term in schoolroom procedures is that it stands more for molding, directing, and sustaining the will. This new concept is of great importance on this level in schools. Many significant choices for future life are made in the Junior High. A wider and deepened and more organized experience, vocational interests, desires for friendship and love, a new urge for recognition and expression, etc., constitute a large number of central areas of experience in which the proper choices and numerous decisions are sorely in need of self-disciplining aided by a sympathetic teacher. We may say, that all these choices made affect central areas in personality, and it is especially at this stage in the life of the child that a teacher well versed in the deep and abiding values of life stand ready as a beacon light to guide the frail vessel to a safe harbor.

Dr. Alexis Carrel in the recent September issue of The Reader’s Digest wrote a timely and pertinent article under the heading, “Work in the Laboratory of Your Private Life.” It is in the role of laboratory-assistant that a genuine Christian teacher can be at her very best. Instead of pampering the growing student and disorganizing them into whining, flabby, and spoiled children, this teacher will help build in the soul of the youngsters desirable controls, proper inhibitions, and strong bulwarks for self-conquest which is the most difficult, most strategic, and most significant job in discipline for personality training. Dr. Carrell quotes the evangelist Dwight Moody who said, “I have never met a man who has given me as much trouble as myself.” And for this trouble maker nothing is a better cure than the sanctifying grace of the irresistible Holy Spirit.

4. Curriculum. Naturally, every part is used for wholesome personality growth. But on the Junior High level we can afford to pay more attention to the student’s need and ability for more intensive organization. The rudiments of learning are mastered. Now at this stage the clear-cut demand is for ordering this growing mass of experiences in more areas than ever before. Hence, in Bible History we must help the pupil to synthesize the parts into larger wholes. Likewise, we make much more of social studies for now the pupil learns more about his community. And here, too, relational teaching is an absolute requirement for relational learning. Awareness of relationships, heretofore often hazy, disorganized, and unwieldy, must become more and more organized, a reasoned awareness. And this purpose is naturally best reached by social studies. Co-operation, group consciousness, personal justice, regard for others, and similar traits are so many underpinnings for noble character.

On this age level from 11 to 15 the pupil is more ready to organize facts into bodies of principles. Both the ordering of ideas and the analytical mental powers should be brought into play. Increased ability to think is a valuable aid in self-discipline, and in assimilating the lordly ideals of life.

Journeying along such and similar guide posts we soon appreciate the discovery that any curriculum making a sincere, intelligent, and courageous approach to the real problem of living is character education.

And all of our strivings as teachers are for the purpose of helping the child grow properly into the ever widening fourfold relationships of life of assisting him to assume larger responsibilities, of guiding him into the right vocation, of aiding him in his numerous doubts, of sustaining him amidst many conflicts in his soul, and of steadying his course in the direction of the compass of lordly ideals ever pointing to the true north pole of the original Personality, God, Who is Spirit.

For a Christian teacher the road to travel is often discouragingly rough, but knowing that real living is always in terms of the eternal values of life, she humbly longs for the refreshing waters of the fountain of life and sings of it as follows.

Lord, speak to me that I may speak
In living echoes of thy tone;
As Thou hast sought, so let me seek
The erring children lost and lone.

“Out of the heart are the issues of life.”
The Democratic Way

UNDoubtedly, it is a misfortune that one cannot write “The Democratic Way” without using a capital letter in the word democratic. Hence the title might suggest something quite different from what is meant. What is here said has no particular reference to the Democrats. No more at least than would apply to all in this democracy or any other.

The stupendous and almost terrifying events of the last year have caused everyone to direct some attention to democracy and the democracies. We are witnessing a fearful onslaught by the dictatorial powers upon the democracies and the democratic way. The attack is not only by the power of physical force. That may decide the fate of the democracies, at least for a time. But at the same time with the physical combat there is a constant attempt by the dictators to undermine the belief in the democratic way. Democracy is the way of the weak, of the inefficient, and is decadent. The better way is that of the dictator. And many a believer in democracy may have weakened a bit in his enthusiasm for the democratic way when he learned of the internal weakness and decay of France which led to collapse.

Certain it is that we in America have our attention called to and fixed on the democratic way as probably has not been the case since the days of the Civil War. The schools are urged to inculcate the principles of democracy, and to instill love and enthusiasm for it. We have begun to realize that it cannot be taken for granted as though by and because of its own inherent strength and goodness it will naturally resist all efforts to undermine and overthrow it, and will indeed survive. It is unfortunate that the wars of dictators and their slurs have been necessary to bring about an awakening. The fathers of the nation realized only too well that the democratic way is preserved only through eternal vigilance. We shall be worthy followers only if we too realize that it comes only through real effort.

What Is It?

For, what is it? It seems so simple. The democratic way is the rule of the people. It is government of the people, by the people, and for the people. And by that beautiful summary we are lulled to sleep. It is “ours” belongs to us. And like many others we became fat and indolent in these very possessions. The dictators therefore turn to the simple and hard life which is in contrast with the easy one of democracy. Basically, that democracy declares equality and therefore liberty for each and all. Because we are equal we can do as we please, without interference or dictation from any one outside ourselves. Are we not equal? Who then shall dare to command, as though he were superior? Hence we have liberty unbounded. But Plato long ago realized that such a conception leads to complete anarchy. How then can such liberty be continued?

Not by any easy method. It implies a great deal. In the pursuit of liberty, freedom, there is involved a very specific consciousness that the individual himself is, and also that there are many other individuals. Liberty is not the expression of the momentary and fleeting whim, which surges up within. True liberty implies an understanding of what the individual himself is, and the action which accords with it. Plato would say that it is the “doing of the things of oneself.” Clearly it requires a comprehension of one’s power of mind and body, of his likes and dislikes, of his rights and duties, of his proper place and function in the living organism of society. It recognizes, therefore, privileges and obligations in filling that position in the highest degree. But it also implies the same kind of privileges, qualities, rights of a host of other individuals. He insists on equality and freedom for self; but just as emphatically he insists on them for every other individual, and the group or body of individuals. Clearly then, it is not an inborn something which just grows and develops without any intelligence, care, or guidance, and blossoms forth in full beauty. Without that care it soon disappears from the face of the earth.

Dangers in Democracy

The dangers then are twofold. Exactly as liberty requires the true comprehension of one’s own, so it does that of the others. Therefore the two dangers are of too much or too little. One can go beyond what is his own, or he can fall short of his own. Either is a vulnerable blow at democracy. To go beyond is to interfere with and transgress on the privileges and tasks of the other whereby he is prevented from fully accomplishing his proper task. That “going beyond” becomes suppression, oppression, and tyranny, ultimately interfering with everyone but himself. And the other side is the not doing one’s own, letting George do it, acquiescing when the other consciously or unconsciously takes from what is one’s own, and submitting to such a state. The origin of the “going beyond” is the lust for power, the origin of the other lies in the desire for ease, indolence and inactivity. True democracy is...
ever on the alert that it should not neglect that which is properly its own, and that no other shall step in to take away from the individual that which is truly its own.

The contemporary world both at home and abroad furnishes abundant examples of both tendencies and realities. What is the explanation? Has it not been due to the fact that freedom, frequently gained with so much toil and sweat by the ancestors, has been received and accepted merely? The state of having it has been so sweet and pleasant that little thought or activity was devoted to keeping it. Therefore men were indolent as to their own privileges and obligations, and indifferent when others seized for themselves territory far beyond what was rightfully their own. Probably the dictators are correct in their evaluation of democracy up to that point. Probably they are correct when they see a lack of strength and virility among various democratic peoples. But they are wrong and completely so when they conclude that democracy is by nature and necessarily that kind of lazy existence. Dictatorship itself and by its very nature tends to that. For it professes to be the intelligence and the will of the individual and the whole people. From the people it takes away all that is their own, and therefore there is not the will to do and die. In the long run it is bound to be a failure.

Rather than that we admit that the democratic way is easy going, let us face the reality that it is the hard way. The lot under a dictatorship in some way may be hard, but from the full human and divine point of view it is the easy way. You are not required to exercise your intelligence, your will. That has been done for you. But the democratic way throws the full responsibility upon the individual. He may neither shirk nor go too far. To find the proper balance of what is and what is not one’s own requires intelligence, and a tempered will. It is the hardest way for human beings to live, but also the most glorious.

### Three Views of the Fourth Commandment

**S**INCE the Reformation, three views with regard to the Fourth Commandment that vary sharply from one another have been held within the churches usually called Reformed, or Calvinistic. The purpose of this brief statement is to set them clearly before the reader: discussion will follow in later numbers of THE CALVIN FORUM.

**The Westminster View**

The best known is probably the Westminster view. It is stated in the Shorter Catechism, question 59, and in almost identical wording in the Westminster Confession of Faith (1647), chapter 21, Section 7. (In Schaff’s Creeds of Christendom, it will be found on p. 648 of Vol. III.)

We quote from the catechism:

**Question 59:** Which day of the week hath God appointed to be the weekly Sabbath?

**Ans.** — From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week, ever since, to continue to the end of the world, which is the Christian Sabbath.

Questions 58, 60, 61, and 62 go into detail as to what is forbidden and commanded in the Fourth Commandment, and leave no doubt that the Westminster view may be summed up accurately in the two following propositions:

1. The Fourth Commandment is fully binding upon the Christian, in the same manner as upon the people of Israel, as a divine law regulating conduct upon one day of the week.

   **(2) The day also is specified by divine legislation:** it was the seventh day of the week (our Saturday) for the Hebrews, and God has appointed the first day of the week (our Sunday) as the day on which the Fourth Commandment must be obeyed by all men since the resurrection of Christ.

**Calvin’s View**

At the opposite pole from this view is that of John Calvin, who denied that the Fourth Commandment has any authority at all as a rule of conduct for the Christian. This is stated in the Institutes, Book II, Chapter 8. (In my edition, Vol. I, p. 354 sq.) He there teaches very distinctly that the Sabbath of the Fourth Commandment is abrogated, saying:

> Though the Sabbath is abrogated, yet it is still customary for us to assemble on stated days... The Lord’s Day is not observed by us upon the principles of Judaism... Thus... vanishes all the dreams of false prophets, (that) nothing but the ceremonial part of this commandment, which, according to them, is the appointment of the seventh day, has been abrogated... this is only changing the day in contempt of the Jews, while they retain the same opinion of the holiness of a day.

Yet, in this same connection, Calvin defends the observance of the Lord’s Day as useful and necessary, and in his commentary in Genesis he speaks at length on the propriety and duty of our imitating the divine example set in the creation narrative.

It is sometimes said that the teaching in the Institutes represents Calvin’s earlier views, and that of
the Commentary on Genesis his ripened and mature convictions, but this seems to me to be untenable. The Institutes were indeed an early work, appearing twenty-eight years before Calvin's death, but they were repeatedly revised. The latest edition was issued in 1559, only five years before he died, and this is now the standard edition, the one from which the above quotations are taken. John Calvin was not the man to leave in the final edition of his great work any views which further study had shown him to be out of harmony with the Holy Scriptures. Nor is there any real inconsistency between what is said in the Institutes and in the Commentary on Genesis. Calvin did not deny that the keeping of one day in seven was a religious duty, upon other grounds: he only denied that any such duty arises for the Christian from the Fourth Commandment of the Decalogue. In his Harmony of the Last Four Books of the Pentateuch, commenting directly on the Fourth Commandment (Vol. II, p. 444) he says:

Besides, the Sabbath, although its external observation is not now in use, still remains eternal in its reality, like circumcision. Thus the stability of both was best confirmed by their abrogation.

Consider how strong a statement this is, thus placing the Sabbath of the Fourth Commandment, so far as its abrogation is concerned, on the same plane with circumcision—and this commentary was published in 1563, the year before Calvin's death. Indeed the same view is expressed with great clearness in his Commentary on Genesis, the work to which appeal is made to show that his opinions underwent a change. Immediately after his discussion of God's rest and the propriety of our following this "alluring example," as if to avoid any misunderstanding, he remarks:

Afterwards, in the law, a new precept concerning the Sabbath was given, which should be peculiar to the Jews, and but for a season.

Over against the universal and permanent nature of the obligation arising out of the creation narrative he thus places the Fourth Commandment as something else, something new, something particular and temporary. No, Calvin's views did not change—they have been misunderstood by those who say so. His view may, I think, be fairly formulated in the following proposition:

Whatever grounds may be adduced for the obligation to observe the Lord's Day, in imitation of God's rest, for the sake of the benefits of such observance for the church or for the individual, or out of a desire to commemorate the resurrection of our Lord, no obligation to such observance arises for the Christian from the Fourth Commandment.

The Heidelberg View

The third view is that of Ursinus, given in the Heidelberg Catechism, and more fully in his own commentary thereon. We shall call it the Heidelberg View. Question 103, with its answer, is as follows:

What doth God require in the Fourth Commandment?

Ans.: First, that the ministry of the gospel and the schools be maintained; and that I, especially on the Sabbath, that is, on the day of rest, diligently frequent the church of God, to hear his word, to use the sacraments, publicly to call upon the Lord and contribute to the relief of the poor, as becomes a Christian; secondly, that all the days of my life I cease from my evil works, and yield myself to the Lord, to work by his Holy Spirit in me; and thus begin in this life the eternal Sabbath.

The contrast between this answer and those of the Westminster Catechism is very striking. Nothing further is said in the Heidelberg Catechism concerning the Fourth Commandment, whereas in the Westminster Shorter Catechism the exposition requires six questions and answers. The Heidelberg answer mentions nothing that is directly commanded in the Fourth Commandment, while the Westminster strongly brings out the obligation to rest from manual labor. Finally, the Heidelberg never so much as touches upon the change of day from the seventh to the first of the week, which surely deserves some attention if the commandment remains binding. While the Heidelberg answer is couched in positive terms, one is tempted to read between the lines a rejection of the authority of the Fourth Commandment as complete as that of Calvin. Yet such a conclusion would be wrong. The discussion by Ursinus in his commentary makes it clear that he did attribute some degree of continuing authority over Christians to the Fourth Commandment. He says:

Although the ceremonial Sabbath has been abolished in the New Testament, yet the moral still continues, and pertains to us as well as to others.

Ursinus thus adopted the view of which Calvin speaks contemnously as an idea of "false prophets," that there is in the Fourth Commandment something moral and something ceremonial. This phrase was made the official teaching of the Synod of Dort. In the forenoon of May 17th, 1619, a question was raised concerning Sabbath keeping, by the delegates from the province of Zeeland. The matter was referred to the theological professors, who were requested to hold a friendly conference with the men from Zeeland, and to recommend some general rules, within which all parties might abide until, in the next National Synod, the question could be fully investigated. In the afternoon of the same day the professors submitted a certain formulation, to which they had received the assent of the delegates from Zeeland, and this formulation was adopted by the Synod, not, however, as a final and authoritative doctrine, but as a temporary compromise, to last until another National Synod could be called. Unfortunately this was never done. The formulation thus hastily prepared and adopted remained the last official word on the subject for the Reformed churches of the Netherlands. It establishes as official doctrine precisely the view so contemptuously rejected by Calvin and taught by Ursinus, that there is in the Fourth Commandment something ceremonial and something moral, the
ceremonial being the designation of the seventh day of the week, and the moral, that a stated day be appointed for the worship of God.

With regard to the choice of Sunday instead of Saturday Ursinus is quite explicit in his commentary. He does not pretend that there was any divine appointment of the first day of the week in the new dispensation, but boldly declares:

We must not suppose that we are tied down either to Saturday, Wednesday, or any other day. The apostolic church, to distinguish itself from the Jewish synagogue, chose, in the exercise of the liberty conferred upon it by Christ, the first day of the week in the place of the seventh.

Taking it both from the Catechism and the commentary of Ursinus, the Heidelberg view may be stated as follows:

(1) The Fourth Commandment is binding upon Christians in the sense of requiring the setting aside of some day once a week for religious duties, and also in a spiritual sense, but not as an ordinance, forbidding physical labor.

(2) The choice of Sunday as such a day is without divine commandment. The church chose this day, out of regard to the resurrection of Christ, in the exercise of its Christian liberty, but might without sin have chosen any other.

[Editor's Note: This constitutes an introductory article to a series on the Sabbath question. Dr. Pieters will present in the next issue of The Calvin Forum a defense of Calvin's view. This will be followed in the succeeding issues by a defense of the Heidelberg view and then by a defense of the Westminster view from the pens of other eminent theologians.]

"The Land of the Free"

Anthony Hoekema
Department of English, Calvin College

In the old days, congressmen with string ties, Prince Albert coats, and huge pitchers of water used to make the eagle scream and the wellkin ring with patriotic fervor every Fourth of July. Until quite recently, however, we thought we were past that stage. We thought that the revelations of debunking biographers, realistic novelists, and social historians had made us outgrow our need for patriotism. But last year Hitler loosed his blitzkrieg upon a demoralized world—and last month our daily papers carried articles by noted writers under the heading, "What America Means to Me."

Evidently our country again needs patriotism.

And if our country needs it, we need it too. Some time ago some one said to me, "We don't stress patriotism enough in our Christian schools." Whether that charge be true or not, I do not know. But if it were true, it would be too bad, for I believe that only the Christian can be a true patriot.

Of course, we should always be patriotic. We should always know what our love to our country means—but especially so today. With his ruthless suppression of individual liberties, and his brutal enslavement of neutral peoples, Hitler today challenges our democratic way of life—our American way of life. And we must know, now if ever, what that way means to us and how much it means to us. For right this minute, democracy is burning in London.

Suppose, then, that we ask ourselves the question of the newspapers, What does America mean to us? Does it mean a great and noble history? Frankly, sometimes we wonder. The debunking biographers have wreaked such havoc with our great men that we sometimes wonder how great they really were. Naturalistic novelists have made us all but cynical about the loftiness of patriotic ideals. And the social historians have rewritten our history in terms of movements: sectionalism, federalism, industrial capitalism. But who can get excited about a movement? Whose breast will glow with patriotic fervor at the thought of sectionalism, or the trend toward urbanization?

Ah, you reply, but in this country we do have freedom. True. Freedom we undoubtedly have. But is freedom itself such a blessing? It is time that we take the statue of freedom off its marble pedestal, and examine it more closely. Freedom, by itself may be a vicious thing. The gangster and the hoodlum have freedom. The corrupt political machine has freedom. The slave-driving employer, the racketeering labor leader—all these have freedom. But is this the kind of freedom for which we would shed our blood?

Indeed, freedom itself is an empty thing; it may become anything from negligence to vice. St. Augustine long ago put his finger on the essential when he said, "True freedom is freedom to do the good." Freedom to live in obedience to law; freedom to serve; freedom to worship God—that is genuine freedom. And if this be so, then the Christian, and the Christian alone, can be a true patriot, in the fullest sense of the term.

One need but look about him in the world today, asking himself whether, at the root of the troubles of the nations, there does not lie the abuse of human freedom, the bankruptcy of character, the stark reality of sin, to realize that the Christian is, after all, the only true patriot. For it is only when men
have been touched by the Spirit of God that they can be truly free—free from the bondage of sin, free to do the good. Only men who know that essential freedom can appreciate to the full how much America means to us—can praise the Lord for “freedom's holy light.”

As Calvinistic Christians, we ought to be much more grateful for America than others can possibly be. We should be much more eager than others to keep aglow the flaming torch of liberty. And we should be much more acutely aware of what is this country's deepest need, since righteousness alone can make man truly free—free from the bondage of sin, and they shone like diamonds. Many were made sardonically, in sport, or in a drunken stupor, and they only glittered like broken glass.

It is my turn, soon I too will be freighted with my load. In me, many will be reveling, many unconscious, many dying—and a few—but they make it worthwhile—a few will be praying!

**ALA BANDON.**

### When Day Is Done

When day is done  
My duties lined up in their places  
Every one  
The children in their beds with clean angelic faces  
(worn with fun)  
Unto my secret chamber then I run.

Dear Absent One  
I have a corner where I visit you  
I touch you—  
And you gently stroke my hair  
As you oft used to do;  
We talk and have companionship  
And sometimes we just sit and smile  
Content to see each other for a while;  
And ere I say adieu  
I pray for you  
Committing you to One  
Who shall not leave you comfortless  
When day is done.  

—JOAN GEISEL GARDNER.

### Possession

Let us possess each other in our hearts—  
Enough that you love me, and I have place  
Within the circle of your charm and grace.  
I shall not push myself within the pale  
Of your more private life or secret schemes  
Where you have need of silence and escape  
Or where you lie at rest amid deep dreams.  
Nor shall I crowd where you have gaiety  
Among your other friends when sense of ease  
Gives you expression of a glad release.

I shall do none of these. But I am here  
I shall be ready when I hear you call;  
My heart shall know by its quick throbbed increase  
The lilt of your footsteps across my threshold  
And seeing you again shall give me peace.

Go, go your way, Beloved One, but I know  
A place apart where you and I are one;  
I need not even touch you, with shut eyes  
I have you in my heart to pet and prize—  
Possessing you like this, my soul has won.  

—JOAN GEISEL GARDNER.
From Our Correspondents

What Our Readers Say--

Paterson, New Jersey, December 20th, 1940.

THE CALVIN FORUM,
Calvin College and Seminary,
Grand Rapids, Michigan.

Gentlemen:

I HAVE hesitated to forward my check because I am in doubt whether I want to continue the reading of your magazine. On a whole I have more than enjoyed the magazine, but I object to reading those pro-English articles of the Editor-in-Chief.

It seems to me that the Editor-in-Chief has forgotten the cruelties which England committed during the Boer War. I feel that the great cause of this war is fundamentally due to England. If England had not taken or stolen half of the world but had justly returned to Germany its colonies, I do not think this war would be going on. I am not defending Hitler's individual actions, but I believe that we Americans should keep out of this trouble and not sacrifice our sons and money for a cause which is only to benefit England. When we insisted that England should pay her debts after helping her in the last war, she refused to do so and insultingly called the United States Uncle Shylock.

I am not dictating to the Editorial Staff what they should write, but I will not renew my subscription if the Editor-in-Chief remains hateful to Germany and without limit is befriending England.

Yours very truly,

H. J. L. FORTUIN.

[EDITORIAL NOTE: We believe it would be rather unfortunate for Mr. Fortuin to discontinue reading THE CALVIN FORUM. We fear, however, that this will be the only course open to our subscriber—at least if he stands by his resolution expressed in the closing sentence of this letter. There are two elements in the policy of our magazine which it will do no harm to repeat at this time. First, our readers are given the opportunity to express their views, no matter how great may be their dissent from the views of the editors. On the other hand, we are proud to say that neither advertising nor subscription money can exert the faintest pressure upon the views and convictions expressed in our editorial columns.]

Theological Seminary,
New Brunswick, N. J.,
Church History.

Milton J. Hoffman,
7 Seminary Place.

Dec. 16, 1940.

Dr. Clarence Bouma,
Managing Editor, THE CALVIN FORUM.
Grand Rapids, Michigan.

My dear Dr. Bouma:

THE December issue of THE CALVIN FORUM came less than an hour ago. The two editorials, "Brave Little Holland," and "Thank God for the British" are about the best I have read on the issues which the present war presents. They are statesmanlike and thoroughly Christian. I thank you and congratulate you.

Now it seems to me a great pity if these editorials were limited only to the readers of THE CALVIN FORUM. Can you not get them reprinted in The Banner and other publications of your Church? I am asking Dr. Mulder to ask for permission to insert them in the Intelligence-Leader of which he is the editor. I am sure that John Oggel of the Volkvriend would do the same in his paper. Let not a natural modesty deter you. The issues at stake are tremendous, and for that reason alone those two editorials should have the widest possible reading.

Very sincerely yours,

M. J. HOFFMAN.

P.S. If you can spare me four copies please send them along, as I am eager to send them to four influential Dutch friends.

Historical Foundation of the Presbyterian and Reformed Churches, Montreal, N. C.,
Office of the Curator.

Dr. Clarence Bouma,
THE CALVIN FORUM,
Franklin Street and Benjamin Avenue,
Grand Rapids, Michigan.

Dear Dr. Bouma:

THIS note is a personal appreciation of the splendid work which you are doing for the cause of Reformed Theology through THE CALVIN FORUM. It is needless for me to say that I look forward to the coming of each issue of the Forum with an anticipation which is always justified. "Vexilla Dei Prodeunt!" is inspiring in the best sense of the term. The two editorials which follow are scarcely less so. Thank you.

The Historical Foundation is, naturally, interested in preserving a file of THE FORUM for reference both in the present and future; and we cherish our complete collection of issues of the publication.

With the prayer that our Lord will continue to bless you in your work, I am

Sincerely,

T. H. SPENCE, JR.

A London Letter

Dear Doctor Bouma:

YOU will doubtless have guessed the reason for the long delay in sending this letter. Even as it is being written, the Battle of Britain rages overhead with persistent and disturbing violence. Town and countryside alike have become accustomed to the drone of "the terror that fliteth by night" and by day with unflagging regularity. Although provincial cities and rural districts have suffered, in many cases severely, the brunt of the destruction has been borne by the capital and seaport towns. At a clerical conference held on October 28 the Bishop of London stated that in his diocese alone 32 churches had been destroyed, and some 500 damaged, 47 seriously. The significance of these figures will be appreciated when it is remembered that the metropolitan area forms part of three Anglican dioceses, and that many Roman Catholic, Presbyterian and Nonconformist places of worship have also been hit. At St. Paul's cathedral the ornate high altar erected in commemoration of Queen Victoria's Diamond Jubilee, lies buried beneath a pile of rubble which recalls to Protestants' minds an earlier
scene described in I Kings xiii:6. The suggestion has been made that, in the circumstances, the beautiful communion table de-
signed by Sir Christopher Wren, now relegated to a vestry, should be restored to its original position. There is little hope, however, that the suggestion will be adopted by the cathedral authorities.

**War Psychology**

An unfortunate consequence of krieg absolut is the whole-
scale destruction of ancient monuments and works of art. Reims
cathedral, badly battered in the Four Years War, was subse-
quently rebuilt through the generosity of American citizens.
This year it has again been uncomfortably close to the scene of
military operations, and we have no information as to its
present condition. There are no countries richer in monuments
of historic and artistic value than Italy and Greece, both of
which have now become involved in the conflict. Apropos of
this subject, here are two examples of what may be charitably
termed “war psychosis.” The first is a quotation from a recent
issue of the Lutheran Church paper Deutsche Pfarreblatt:
“May God who has given us victory upon victory, be with our
Führer, with our sons in the front line and with us all in the
Fatherland.” The second occurs in a contribution to The
Oxford Mail by the Rev. S. F. Cottam: “St. Paul’s cathedral
badly damaged, and now the Middle Temple! I say, demolish
Cologne cathedral; bomb St. Peter’s, Rome; let the fleet of
bards Genoa and destroy men, women and children, and marble
palaces.” One seems to hear a voice across the ages, rebuking
“beanergeres” of all nationalities, saying: “Ye know not what
manner of spirit ye are of.”

The British Museum, with the exception of a very small por-
tion, is closed for duration, but the great library remains open
as usual. When the air-raid siren sounds nothing can be more
efficient than the manner in which the readers, marshalled by
the staff, march off through long galleries, past the Assyrian
buls, who appear to regard the spectacle with a cynical eye,
past the Greek and Roman antiquities, into a spacious com-
partment reinforced as a shelter, where tables and chairs are
provided so that the study of hieroglyphics or theology may
continue uninterrupted. The attendants are scarcely recogniz-
able in their grim-looking steel helmets and with their A. R. P.
armlets. Although readers are not allowed to bring books from
the dome, many bring their own manuscripts, and it is reassuring
to see them resume their researches immediately the raid
is over.

Christians who endeavour to cultivate a catholic outlook are
particularly tried in time of war. The occumenical movement,
fostered by international Calvinistic congresses and gatherings
of a similar character, is temporarily in eclipse, but when our
present troubles come to an end, it will rise again stronger
than ever. The blockade effectually deprives us of
matters which we so much prize, and which we are exercised in his
decaying years to attack with the greatest vituperation.”

Another M. P., Thomas Magnay, added: “This is not the first
time that we have been indebted to a praying general. When
I was a boy there was a praying general named Gordon; in my
grandfather’s time there was a praying general named
Havelock; in the last war we had a praying general named Poch.
All this talk comes from an agnostic in his dotage. Every day
we have prayers in this House, and I always take care to be
present so that I may join in the communion of saints, praying
to the God of the living and not of the dead. This man knows
nothing about that. He is a pagan of the pagans. We Chris-
tians resent very much these speeches of Mr. Wells, and regret
that a permit has been granted enabling him to deliver them
in America.”

Cordially and fraternally yours,

S. LEIGH HUNT.

London, November 11, 1940.

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**Hungarian News**

The 50th anniversary of the beginnings of their organ-
ized church life was brought to memory and celebrated
by American Hungarians of the Reformed faith during
the autumn months. Mass celebrations were held in Ohio,
Pennsylvania and New York Hungarian centers. The privilege
and the obligation of arranging these celebrations fell to those
brethren who live their church life in affiliation with the
Evangelical and Reformed Church, as the first Hungarian Reformed
congregation was organized under the protection of that
church-body in Cleveland, Ohio. But all the other groups fell
readily in line with them, taking cognizance of their common
origin and feeling themselves shoots of the same branch of
Reformed Christianity. In spite of all dimensions the building
up of a solid day Hungarian Reformed church life in America
is the fruit of common efforts and sacrifices by all the several
groups. It was therefore, no more than right that on Novem-
ber third all the congregations united in taking Holy Com-
munion and thus gave thanks and glory to God for all His
mercies imparted in the past.
It was sincerely and fervently hoped that the Golden Jubilee would be crowned with a better understanding among and a closer co-operation between the several groups. The groundwork has been laid for it, prospects were promising, and then with an unpredictable suddenness the proverbial banana skin was found and placed under all hopes and plans of a better understanding. It is not my aim to fix the responsibility for this regretful outcome of events, but I am most assuredly one of those who regard the reasons put forward as inadequate to justify the ensuing failure. At a time of historical retrospect minor things should have been looked upon with a deeper realization of historical responsibility. I am confident that any fair-minded person of the present and any future historian of American Hungarian church life will bear me out on that statement. May be there is the same determination in the several groups of the situation. Plain remorse and shame might urge for the resumption of brotherly negotiations. The more thoughtful hearts are praying for that very thing in all groups.

News from the Other Side

Our communications from Hungary are growing scantier and scantier. In a way, we do not even like to go too near to any European problem. It is hard to get facts, and propaganda does not interest us. We came to the point where we feel that we simply must relinquish the land of our origin and our beloved ones over there to the merciful and gracious care of Almighty God and wish and pray for the best for them.

We hardly had time to rejoice over the return of at least part of Transylvania, that most historic land of Magyar and Magyar Reformed life, when our faces had to burn from indignation over calumnies charged to our brethren over there. I say calumnies, because I know Hungarian nature and nothing charged to our brethren over there. I say calumnies, because I know Hungarian nature and nothing charged to the Magyars jibed with that nature. But on the other hand I lived through an occupation by the other nationality concerned. I stood at the point of a loaded rifle held to my forehead while our home was ransacked in the dead of the night. I saw rape committed in a consecrated cemetery in broad daylight. I found out how much good it did to report such things to our loved ones over there to the merciful and gracious care of Almighty God and wish and pray for the best for them.

That joy was heartily shared by the Reformed Church life just prior to the settlement of the Hungarian-Rumanian exchange copies reached as a help in the religious press continues to send forth issue upon issue of a high standard of eminence. Now we would perhaps think that the occupation by the Nazis had curtailed that number. That is joy and thankfulness to Almighty God.

That joy was heartily shared by the Reformed Church in Hungary, that received back as her share 552 congregations with a membership of 560 thousand souls, including the Theological Faculty of the Kolozsvár University and a number of secondary educational institutions dating back to the XVth century. But the number of congregations still in exile runs into the hundreds. Life just prior to the settlement of the Hungarian-Rumanian issue, as far as it was, must have been terrible. I just received a notice from one of the church publications edited in Kolozsvár. They are asking for the 1940 copies of our own periodical. None of the 1940 exchange copies reached them this year although they were duly mailed month by month. They must have been shut off from the outside world. Then I have on hand the last copy of the Reformatus Szemle (Reformed Review) bearing a Rumanian postage stamp. In it I find an official circular issued by the bishop's office in Kolozsvár and dated 8 August 1940. It states that reports upon reports flowed into the office of the bishopric about breakings into churches and church offices and about robberies of such articles as communion ware, prized coverings for the Lord's table, money from collection boxes for the poor, and other articles and valuables. The only advice the bishop's office could give was to hide everything valuable pertaining to the houses of God and to bring them out of their secret places only for the actual duration of services. A similar advice and order was given concerning the equipment of schools. Needless to say that these things did not have to be put away from the Magyars who originally gave them for the use of their churches. To me it just proves that the Rumanians did not change since 1919, when some of their soldiers paid their "social" visit to our home and left it so bare that I hardly could find clothes to dress up in the morning. Some might say, that it is just one side of the story, or that "such is war" even if it is not called war. But anyway, people with such a record are not entitled to complain or to raise shouts of charges. It ill befits them.

Hungary's Alignment with the Axis

As I write this news I am sitting in front of the fireplace of my cottage retreat after a strenuous stretch of activities. The radio brings in the news of Hungary's alignment with the Axis powers. It leaves me speechless and resigned. It makes me feel that our brethren on the other side live in one orbit and I live in another. It drives home the fact, that an emigrated person's devotion to his land of birth cannot be but an absolutely non-political one; something that has nothing to do with diplomacy, but has a lot of room for the rivers, plains, mountains, the simple folks and by-gone memories.

There is a lot of sadness in my heart, but no condemnation whatsoever. I know that Hungary was wishing for peace. She wished and through her then Calvinist Prime Minister Count Tisza worked for it as long as she could in 1914 too. She stuck to her neutrality and independence during the present crisis also. She could have "chiseled" out much more from the powers that are and out of what was hers for over a thousand years, during the past few years too, had she jumped overboard much sooner at the price of her neutrality, independence and peace, until it came to the point that she had to sign on the dotted line and like it or else. It is just tragic that the obstinacy of the victorious peacemakers and their proteges toward any peaceful revision of the unbearable Treaty of Trianon helped to create a situation where Hungary could not hold out any longer, but had to climb the bandwagon of other than those more sympathetic to Americans. Our only hope is that nobody can be blamed for what he must do. Inviting the ruination of the country certainly would not have been any better way out. That is our plea for a better understanding of the Hungarian situation, both now and in the future.

Perth Amboy, N. J., Nov. 20, 1940. CHARLES VINCZE.

News and Views

The Reformed brethren in the Netherlands have many a journalistic outlet. Their religious periodicals are, in general, of a high standard of eminence. Now we would perhaps think that the occupation by the Nazis had curtailed that number. And true it is, that the "Reformatie" was suspended and its editor-in-chief incarcerated. But it is true that the religious press continues to send forth issue upon issue of interesting matter. The latest edition of the periodical was founded just recently. Its name: "Belijden en Beleven." The editor is the well-known Dr. F. W. Grootenbeek of the Free University. We hope that God's blessings may be attendant upon this new journalistic venture. The name of the paper carries in its bosom hope for the future: confess, and live your confession.

Dr. H. W. Vander Vaart Smit, Director of the Christian Reformed Church in the Netherlands, retained his ministerial status in the Reformed Churches until October. In October he addressed a letter to the ecclesiastical authorities stating that he resigned as minister, and himself and family withdrew from the Reformed Churches in the Netherlands. The reason given is: Dr. V. D. Vaart Smit does not subscribe to the decisions of Synod, 1936, regarding National Socialism (Nazism).

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Although he does not disagree with the confession in any way, it does seem strange, now that the Nazis are in complete control, that he should disagree at this late date on things pertaining to Nazism.

"De Wekker," official organ of the Christian Reformed Church in the Netherlands, has been suspended by the authorities. Another publication suspended is the "Het Kerkblad voor Haarlem."

One of the problems confronting our Dutch fellow Christians is: to speak or not to speak regarding the German yoke upon the Churches. Some ministers have spoken—and precipitated conflict with the German "obercommando." Others remained silent and—precipitated conflict with church members and own conscience.

Wrote a pastor: "Jesus never said to the disciples of John the Baptist, "if only your Teacher had been more careful." John the Baptist said bluntly, "go ye and tell that fox."

"The Messenger" of the Evangelical and Reformed Church introduced a new department in its columns. The name: Drama in Our Churches. Among other things it carried "production hints for Christmas." Samples: 1. Start your rehearsals before December. 2. Use prayer at each rehearsal. We are not in the show business. To lead people in worship is our task. 3. Don't use bathrobes for Palestinian costumes. 4. Especially in Christmas Drama there is a conviction of all the fine arts. Let God speak through these and through you.

It is editorially stated that the aim of the new department is to guide young people, through the dramatic medium, to self-realization and consciousness of God; to awaken the Church to the majesty, appeal, and intimacy of the dramatic medium as aid to worship, education, culture and recreation; to raise level of Church dramatic presentation to professional perfection by bringing to play the fine developments of the theater.

Has the drama of the ages, the drama of redemption, the drama of Calvary, the drama of the sinners heart, lost its power?

In the same issue of the "Messenger" a forty-eight-year-old minister complains about the refusal of consistory to consider any minister older than 55 years, as pastor for their church. If the complaint arises from actual conditions, another drama has been introduced—that of the "old" minister of forty and over.

Perhaps the need for church drama mentioned above and the rise of the "old"-ministers drama is resultant of another drama, namely: departure from the living Word of the Living God.

Two Synods, situated in two different parts of the world, but belonging to one and the same British Empire, recently adopted two resolutions having totally different meanings:

1. The Synod of the Maritime Provinces of the Presbyterian Church in Canada expressed itself as follows: "As the war develops it becomes steadily clearer that the fundamental issues are between democratic Christian ideals and those of a ruthless tyrannic paganism. Convinced that loyalty to Christ and loyalty to King and Empire are here conjoined as never before, the Synod solemnly pledges anew the loyalty of all its ministry to both those causes. It enjoins its ministers that at all diets of public worship they shall offer intercessions for King, Empire and Allies; that God's blessing be invoked for our armed forces and all others aiding in the war effort, and that supplication be made for all suffering through this war to the end, that victory being granted our arms, the issue may be in a lasting and equitable peace for the glory of God and the advancement of Christ's kingdom.

The Synod is confident that just as its people have already responded so nobly to the call of King and country in many different ways they will show themselves equally faithful in maintaining the Church of their fathers, and of that Christ who is the deepest source of all our loftiest inspirations and who is the only hope of our salvation."

2. The Synod of the Orange Free State Dutch Reformed Church (Union of South Africa) criticizes the union's declaration of war on Germany because of three statements. The Synod does not believe these statements to be true. These are the criticized points: a. We are fighting for the preservation of Christianity and Christian Principles. b. Germany is waging a war of aggression. c. Hitler is aiming at world dominion. The Synod evidently confused German people and German Government.

**Things More Clearly Stated**

In one of the last issues of THE CALVIN FORUM reference was made to "The Late Dr. Geerhardus Vos." Dr. Vos in true Mark Twainian fashion reports that the reference was a bit exaggerated. He may be, as he is said to have remarked, a bit late, but he is here. He resides at 1341 Colorado Ave., S.E., Grand Rapids, Mich.

In a previous issue a writer referred to a matter as not "passing mustard." Now when it comes right down to it, there is not much difference between passing muster and passing the mustard. In either case it is an accomplishment. Wasn't it Scott who wrote in his Marmorin "Even then he must've all his host."?

H. S.

**Around the Book Table**

"DUTCH VITALISM"


The Dutch have a little rhyme, "Stichtkunst, geen Dichtkunst" which characterizes a good deal of their literary productions. It means that much didactic prose and poetry does not belong to the field of literature. Of late, things have changed. Many sermons, treatises, essays, and even theological works have been written since the last forty years which might be characterized by the phrase, "Stichtkunst en Dichtkunst." And in the realm of literature itself many eminent novels have been written, and also novels, short stories, and poetry that can stand comparison with the best modern literature of other nations. Most remarkable of all is the rich harvest of modern Christian literature, written by Calvinists, Evangelicals of every caliber, and Catholics. A good deal of Catholic literature, however, is outside the pale of Christianity. Such modern Catholics as Styn Streuvels and Felix Timmermans are Humanists, though they cling to the conventional morality. However, the stream of naturalism has not left Holland untouched. Already before 1900 many novels appeared
by such able authors as Van Deyssel, Querido, Couperus. The works of these men are largely imitations of the great Frenchman Zola whose notoriety has become proverbial in Europe and America. And after the Naturalists came the Vitalists, or Neo-Vitalists, who wasted no words, but told their experiences, bad, good, and humorous in a plain-spoken tongue. But, alas! They did not stick to the old-Dutch custom that Diethkunst should be Stichtkunst. Of late several Neo-Vitalists of the Naturalistic School have found their way to America. Most amazing has been the success of The Rebel Generation by a woman author of average ability, simply because she knew how to reveal the irreverentiousness of the fourth generation. There is only one exception to this pile of rubbish, the magnificent bundle of sketches, Idylle of a Dutch Village (Oostlorn) by the evangelical liberal minister S. Ulfers.

Last of the Naturalistic Vitalists is Roothaert, a Catholic humanist of no mean ability. His gay and sad account of the adventures of a liberal veterinarian in an over-conservative and superstitious Brabant village, has been praised abundantly, but belongs to the category of unsavory books. Our modern youth wants to hear the truth, educators say. We would query whether our young people should be enlightened by sourd cynics like Roothaert who do not know what to put in a novel, and what to reserve for medical, psychological, and jurisprudential magazines. Bad taste, and lack of literary training account for much the smallest part. In that there not only is nothing new, but, so far as the reviewer is concerned, fundamentally little appears suddenly, remains for a period of time sufficient for the understanding lead to sympathy, to tolerance, to excuse and to leniency. Cotton's language is agreeably clear-cut. On page 149 he says curtly: "There is no such thing as mental derangement for a day." On page 151 he says: "The law does not look with favor on the insanity which appears suddenly, remains for a period of time sufficient for the commission of a murder, and then disappears as promptly as it came." He adds that nobody is justified in contending that the gruesomeness of a crime in itself is proof of insanity. There must be," says he, "indication of psychotic mental de­range­ment covering a reasonable period of time before and after the act."

The difficulty is that insanity and abnormality are confused. Cotton does not deny French, for example, was abnormal. He manifestly was. Cotton denies he was insane and adds pointedly: "The temporary aberrations of mind occurring at the mo­ments of murder, and the madness which brings patients to physicians, sanitaria, and state hospitals are totally different conditions."

Finally, so far as this topic goes, the reviewer utters a hearty amen to the closing sentence of this excellent chapter: "With their full case histories before us we may well under­stand how they came to kill. But we must guard ourselves well lest the understanding lead to sympathy, to tolerance, to excuse or justification. To 'Thou shalt not kill.'"

The reader may be interested in the following passage (page 178): "I have found insanity present in only sixteen per cent of cases where it was alleged, and in these same cases the juries have rendered verdicts of insanity in only sixteen per cent. They were not the same sixteen per cent, however; the jury and I were in full agreement in ninety-two per cent of the cases, we differed in eight per cent. The important fact was that my and the jury's opinion in eighty-four per cent of the cases of killers alleging insanity was that the insanity defense was an insanity dodge." [The italics are the author's.]

The modesty of the man appears from this final quotation (p. 174): "There are psychiatrists so trained and so confident of their ability that they believe no sane person may assume a picture of a mental disorder which will deceive them. In my experience, however, I have been both bothered and imposed upon."

This is an eminently worth-while book.

J. BRORNE.

MURDER PROBLEMS


Here is an unusual book, a book one would not like to miss, one that appeals to the psychologist, the psychiatrist, the sociologist, the criminologist, but also to everybody interested in crime and criminals. And who is not interested?

The value of the book lies not in its speculative part—much the smallest part. In that there not only is nothing new, but, so far as the reviewer is concerned, fundamentally little that is acceptable. No, the very great merit of the book, especially, of course, for the alienist lies in its first-hand account of the author's experience as "expert witness" in some seventy-five murder trials, his appearance on the stand having been almost equally divided between prosecution and defense. Among these trials were the Winnie Ruth Judd case, the William Edward Hickman case, the Harry A. French case, the Honolulu "horror slaying" case, and many other less notorious.

Dr. Cotton's explanation of the first two cases is nothing short of masterly. If the explanation in the last of the four cases mentioned should impress some layman as far-fetched, he may be sure that it is due to his lack of special training. Dr. Cotton takes the reader behind the scenes not only in the cases mentioned, but in many others less sensational but no less interesting from a psychiatric point of view. He reconstructs events surrounding the cases, reports his personal interviews with the defendants, and shows how his findings sometimes have aided, sometimes destroyed the case for the prisoner at the bar.

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There are many sidelights on criminal trials, for example, how killers feign insanity and how the alienist endeavors to expose them; the relation between the "insanity" of the law and the "psychosis" of medicine; the common plea of "temporary insanity"; the difference between insanity and abnormality; and, last but not least interesting, the traps set by hostile counsel for the expert witness.

The author raises some interesting questions. How can law and medicine work more closely together in the administration of justice? What faults in social and legal machinery can be overcome? Could early psychiatric examination recognize the potential killer? These are important questions.

Of many fine chapters chapter twelve to the reviewer seems quite the finest. Harry French, killer of Claude McCracken, part owner of a rival newspaper, was, in the opinion of Cotton, not insane, neither at the time of the crime nor previously, and yet one is almost tempted to condone murder. If honest, one must admit that, but for the grace of God, under similar provocation one might commit the same offense.

Probably because of the reviewer's attitude little in the book pleases him more than Dr. Cotton's position re the highly controversial matter of so-called temporary insanity. To the reviewer it seems one might as well speak of five seconds, or five minutes of cancer or tuberculosis, as five seconds or five minutes of insanity. Cotton's language is agreeably clear-cut. On page 149 he says curtly: "There is no such thing as mental derangement for a day."
EVANGELICAL EDUCATION


In writing this book, the author, who is chairman of the Department of Education and Psychology at Wheaton College, was motivated by a desire to develop a view of pedagogy and teaching which would harmonize the best that modern scholarship and research in the field has to offer with the evangelical and Biblical approach to problems of teaching. That he has not failed in his attempt is attested by the fact that the book has been adopted as one of the series of approved text books of the Evangelical Teacher Training Association. This volume is a handbook for Christian teachers, especially designed for those engaged in teaching Sunday School and Bible Classes. It is elementary enough to be of value to those lay teachers in our Sunday Schools who have not had the professional training so desirable for work of this type, and it is sufficiently scholarly to be helpful and stimulating to those who have had the desired professional orientation. The author contends, and rightly so, that sincerity, devotion, enthusiasm, and piety alone do not insure successful Christian teaching and that these qualifications, important though they may be, do not provide the necessary requisites of thorough preparation and careful planning by the teacher.

Throughout the book stress is laid on the principles underlying sound methods rather than on narrow techniques. The repeated emphasis on the fact that there can be no teaching by the teacher without learning by the learner, that nothing is ever taught until something is learned, indicates that the author recognizes one of the basic contributions of modern progressive education. The implications of this position for a sympathetic understanding of the child's nature and needs, for the provision of pupil experiences and activities, for self-expression on the part of the child, for vitalized teaching, and for pupil guidance are adequately developed in this volume and give evidence of the author's wide and discriminative reading in the field of modern educational theory and practice.

What appeals especially to the Christian reader is the evangelical note sounded throughout the book. The Bible is held to be the inspired work of God, the pupil is viewed as a being in need of a saving knowledge of the redemptive work of Christ, and the teacher as one who is a co-worker with God but whose work will be fruitless without the applicatory work of the Holy Spirit.

Notwithstanding its sound scholarship and its Christian tone, the book, when evaluated in terms of a Reformed outlook has certain limitations. In the chapter on Aims in Christian Teaching, the author states that the inclusive aim of the Christian teacher is "that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:17). With this statement of the ultimate aim we are in hearty agreement. When the author, however, interprets this aim he fails to develop all of its implications but restricts its meaning to the development of godly character. Does not this inclusive aim, viz., the perfect man of God, thoroughly furnished unto all good works, have implications for one's social, economic, and political relationships; in brief, for one's cultural task in all of its aspects as well as for one's personal relationship to God? Stating the issue more broadly, does not the redemptive work of Christ have temporal, cultural, and cosmic, as well as soteriological significance?

In the section on "The Inclusive Aims in Relation to the Aims of Jesus," the author makes the following statements: "The life about which Christ was concerned and of which He taught was eternal, not temporal... To Him it was not a question of being educated, cultured, and refined, but one of having been born again as a new creature into a different kingdom... Again the life with which Jesus was concerned and of which He taught was spiritual not material. He never instituted social reform, He did not attempt to secure better legislation..."

Do not these statements suggest a false dualism between the temporal and the eternal, between the material and the spiritual, between religion and culture—a dualism which is foreign to a Reformed mentality?

In discussing the factors that condition learning the author devotes a section to original nature. After defining original nature as "what one is before environment has exerted its influence," he goes on to say, "Original nature is neither good nor bad, but it has possibilities for either good or bad." Such a view of human nature cannot be shared by those who believe in original pollution and total depravity.

On the whole, however, the book deserves the thoughtful consideration of every Christian pastor and teacher. Its careful analysis of the teaching process should give it a prominent place in a teacher's professional library. Its spiritual and Christian approach presents a welcome and refreshing contrast to the naturalistic and mechanistic philosophy reflected in most of our current educational literature.

L. J. FLOKSTRA.

Books in Brief


Brief surveys and pointed comments on Mormonism, Russellism, Eddyism, Buchmanism, Filimoreism, Spiritualism, and Anglo-Israelism.


A scathing denunciation of the modern dance, with documentary evidence of its baneful consequences. It is apparently a stenographic report of a sermon, suffering from many of the defects of extemporeaneous speech.


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